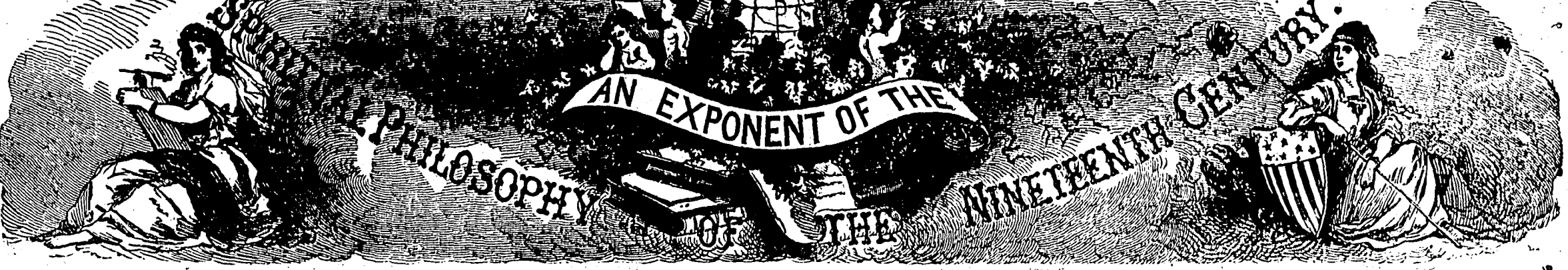


# BANNER OF LIGHT.



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## IMMORTALITY PROVED

### TESTIMONY OF SENSE: In which is Contemplated the Doctrine of Spectres, and the Existence of a Particular Spectre.

Addressed to the Candor of this Enlightened Age.

BY ABRAHAM CUMMINGS.

SECTION III.—CONTINUED.

#### TESTIMONY VII.

Testimony of Mr. John Simson.

August 8, 1860, I heard the discourse of the Spectre, in company with about thirty other persons. The sound of her voice was sometimes hoarse and faint; but for the most part it was clear and free from any impediment, and then it was inimitable, and the most delightful that ever I heard in my life. In discoursing with her parents, she said, "My dear parents, if the Lord should call you to go away with me this night, are you willing?" "I fear I am not," said her father, "but the Lord can make me willing." "Yes," she answered, "and none but he."

While Mr. U. was talking with her, he observed that there were among us various distinctions of Christians, as Baptists, Presbyterians and Methodists, and asked which of all these are right. "There are good and bad of all these sorts," said she, "for the elect's sake." Mr. N. H. expressed his desire to handle her. "Handle me, and see," said she; "for Christ tells you that a Spirit hath no flesh and bones." Accordingly, after it was broad daylight, and we could all plainly see each other, the outer cellar door being open, he extended his arms around the space in which the voice was then speaking, and exclaimed, "Oh, there is nothing here!" The voice and this experiment were about four feet from me, so that I am sure that no living person there could be concealed from me.

#### TESTIMONY VIII.

Testimony of Mr. Richard Downing.

August 9, 1860, I went to the house of Mr. Blaisdel with a number more. After some time we heard a knocking. Then four persons with me went into the cellar. A light was called for and brought. We searched the cellar to see if no person or thing might be found there whence that knocking might proceed. Then the light was carried up, and immediately there was the sound of knocking. Mr. Blaisdel and Mr. D.—as several times asked what was wanted. At length a voice answered, that, if we would all go into the cellar, we should be satisfied; if we then all went down. There was then, in my hearing, much disorder and some profanity among the people. Nothing remarkable being heard, all but three or four of us left the cellar. Then again there was a knocking several times; we spoke, but obtaining no answer, I also went up.

Soon after I was informed that the voice had spoken to those who remained there, declaring that we must all return, and we went again. Immediately there was a knocking all round the cellar by several persons there, as they afterwards owned to me. Mr. Blaisdel desired them to be peaceable and give room. After a few minutes Mr. D.—expressed his sorrow that so many should be deceived, and advised us to pray and return home. We therefore returned as unsatisfied as we went.

On the 13th, while I was very much engaged in business, I felt very much concerned for Mr. Blaisdel, on account of his troubles, and thought I would go and see him, and advise him to a settlement, to prevent the expense of the law. I went, and he asked me the cause of my coming. I answered, to visit him as a friend. "I am glad to see you," said he; "you went away the other night very unsatisfied. You did not then appear to be afraid; would you not be daunted now?" I told him I did not think I should. "Providence," said he, "has sent you here, I believe, and you must tarry all night." I told him I would. Then he informed me that he had talked with the Spirit in the forenoon, which directed him to persuade certain people to come to his house. About an hour after sunset the Spectre knocked, and, being addressed, answered, "I have come to satisfy you all; who is now speaking to me?" It was answered, "Mr. Blaisdel." "Let him and every one of this family," said the Spectre, "go out from here."

They went out. The voice then said that Mr. Blaisdel's family were all clear of what was alleged against them.

After this the voice talked with me. To know what answer would be made, I asked, "To whom are you speaking?" It answered, "Richard Downing." I asked again, "Was you ever at my house?" It answered, "Yes; I was there once with my mother, Mrs. M., and others, when your wife was sick." I had not then told any person what the Spectre now told me, and which I and my family know to be true. Her mother asked how long before her decease she experienced her change. She answered, "When I was on my death-bed."

Soon after the Spirit said to the whole company, "I will walk with you to the next house, if you will."

She now talked without appearing. It was the next night after that the attempt was made to handle her while she appeared.

The last member of this sentence is a matter of dispute. It shows that this witness was not in the cellar when the preceding sentence was uttered. They who were there say that it was the Spectre who said: *They must come down*, and Mr. Blaisdel who added that *they should be satisfied*. Others tell us that the sentence was: *Come down in order*, and you shall be satisfied.

Make the worst of it; it was but innocent inaccuracy, like what is recorded of angels in the scriptures. Possibly the ghost did not foresee this confusion. Certain it is that she constantly and strictly insisted upon order and solemnity as indispensably requisite to her manifestations. After all, if the ghost has ever uttered one falsehood, or one false accusation, with the manifest design of injurious deception; or if she has ever committed or ordered the commission of one crime, we must, without hesitation, condemn her as an evil angel. But then we must remember that her criminality should first be proved, not by our surmises and conjectures, but by substantial, plain, and indubitable evidence.

There is a little mistake. It was not her mother, but Mr. Blaisdel, who proposed this question, by her mother's desire expressed to him.

you will walk in order, two and two, singing a Psalm as you go; for God is a God of order. I asked her what Psalm we should sing? "Any," said she, "which may suit best. We then left the cellar, sang and prayed, and immediately the token was given by knocking. We then placed ourselves in order, and walked on toward Capt. M.'s house.

Anxious to unveil the deception, if there was any, I walked near those who were foremost, and was first at the door and knocked. Capt. M. came to the door and asked what all this meant. I answered, "They are come to visit you." Immediately I went and stood on the trap-door—the only door of the cellar—that no person might go into it without my knowledge. Some of the company then told Capt. M. our design, and he made us welcome. Then, hearing the miraculous sound under the floor, Capt. M., with others, went down and talked with a voice, which I heard and understood not; but was informed by them that she told them she had come there to give evidence that she could be and talk at other houses as well as that of Mr. Blaisdel; and that if the company would properly stand in the open field, she would pass before them, so that they might see her. The company did so. The Spirit then appeared and walked back and forth, two or three times, in view of the company, and by the side of Mrs. Butler. This my eyes saw. The apparition, with Mrs. Butler, having advanced a few rods, disappeared. Mrs. Butler then came and told us that if we would return to Mr. Blaisdel's house, she would walk behind us. The company complied. Having a desire to be as near the apparition as possible, I walked with Capt. P. S. behind the whole company. Mrs. Butler walked behind Capt. P. S., as she had been ordered by the apparition. When we had walked about twenty rods, Mrs. Butler said, "There it is now." "Where?" said I. "There," said she, pointing to the left side of the company forward. I looked there and saw the dark appearance of a person, and kept my eye upon it till we passed by it, and till I saw it come in next after me, and by the side of Mrs. Butler. Thus it followed us. But now this object was become as white as the light. As we walked, I kept my eye upon this object almost without intermission, that I might see it disappear. It followed us by one direct motion, like a cloud. The motion was not ambulatory in the least degree. In this manner the apparition followed us about twenty rods, and then disappeared in my view. It opened into two parts and vanished.

RICHARD DOWNING.

#### TESTIMONY IX.

Testimony of Capt. Samuel Simson.

August 5, 1860. In the evening, after I had prayed, I looked toward the opposite side of the room, and saw a white person, having on a woman's cap, and the same countenance and features which Mrs. N. Butler had when she was alive and in health, so that I knew her immediately. "In the name of the Lord," said I, "for what purpose are you here?" but there was no answer. I spoke again, "In the name of the Lord Jesus Christ, who are you, and what do you want here?" My wife, greatly surprised, and seeing nothing, asked what was the matter. I told her I saw an apparition. "No," she replied, "you are deranged! It is the moon you see!" At that moment the apparition disappeared. When we were composed we agreed to mention the matter to no person, and we conducted accordingly.

Two nights after, Mr. Blaisdel called us up about two o'clock, and informed us that the spirit had been at his house, and had sent him to call more evidences. He desired that we would go with him to his house. "Well," said my wife, "she appeared here the night before last." "Then perhaps she has performed the message before me," said Mr. Blaisdel. We went to his house. Hearing nothing for some time, by the desire of Mr. Blaisdel I prayed with the company who had collected there. Immediately after we heard the usual sound on the side of the house. We all went into the cellar, and heard an articulate voice unlike to any sound which I ever heard before.

SAMUEL SIMSON.

#### TESTIMONY X.

Testimony of Mrs. Sarah Simson.

I can attest to the truth of what my husband has now related, and, further, that when we were in the cellar the spirit told us that she was once N. H. N. B., repeating the words three times. "You have done right," said she, "you have united in prayer; and it is true that that man said, who made the prayer; he did see with a cap on." I am sure Mr. Blaisdel could have told no one of it, for we had not told him, nor any one else, that the apparition had appeared with that article of dress. I asked the Spirit, "Are you from happiness or misery?" She replied, "I am from above; I am not from beneath; I have come on God's errand." Then she sang alleluias, and mentioned the cherubim and seraphim. She told me that my child, which I had lost, was in heaven, praising God with the angels. "I should have spoken to that man," said she, "the other night, if some person had not been frightened. I asked, 'Who was it?' She answered, 'It was his wife.' Mr. Blaisdel and Capt. M. asked several questions, and the answers were wonderful.

August 9-10. I tarried after the people in general went off, with the opinion that the words of the spirit were in reality the words of Mrs. Butler. I was much surprised with the sound of knocking, which made the house tremble. I then heard Mrs. Butler say, "If I am guilty, let her stay away. If I am clear, let her come and clear me." In a few minutes after, she arose from a bed on which she had sat, and stood wringing her hands in distress. "What have I done," said she, "that I must be accused of all this?" "Nothing, dear, you have done nothing; but you must go into the cellar," answered a voice in a vacant place where no person was—a voice the most delightful that ever I heard.

Some of the people then told her that she must

do as the Spirit had said. "So I must," said she; "if I don't, she will come into the room, and if she does I shall die." She then went down with a number of others, and immediately came up and told me that she was released. I was soon after informed that the Spirit was about to appear, and that we must all be present. I went with the rest, but prayed that I might not see her. She had promised that none should see her but those who desired it. Accordingly I did not see her, though I looked directly before me, where they said she was.

August 13. I was again at the same house, and while I was sitting in the room, near a candle, two persons came and looked upon a watch, and found it twelve, and said it was exactly what the Spectre had just told. At one o'clock they came again, and found the same agreement.

SARAH SIMSON.

#### TESTIMONY XI.

Testimony of Mrs. Abigail Abbott.

August 9, 1860. I was at Mr. Blaisdel's house, with many more. In the first part of the night there was much indecent conduct and some profanity. The spirit knocked sometimes, but uttered only a few words. The company in general, having in vain waited to see or hear something extraordinary, withdrew; but I tarried, with several other persons. Soon after they were gone, the Spectre knocked several times very loud, and we went into the cellar. After saying many things to us, she appeared in the shape of a person, and moved before us, without stepping, passing and repassing several times. She gave so much light that we could see other persons and other things in the cellar, which we could not see before her appearance, nor afterwards. I saw her appear and disappear several times. At last the apparition came to Capt. G. Butler, and then he appeared to be immersed in her radiance, so that he appeared white and shining, like the apparition. And I did particularly see his hand in the midst of the apparent body of the apparition. He cried, in surprise, "Lord Jesus Christ!"

August 13-14. I was there again, and heard much conversation of the ghost, with several other persons in the cellar, concerning several events known only to her and them in her lifetime. To all their questions she gave satisfactory answers.

Once while she was speaking, I saw a bright, shining appearance in that part of the space from whence the voice proceeded.

Her conversation and exhortation continued four hours. "One of the company observed to her that we were an hardened people." "Yes," she answered, "but the Lord will call in his elect in his own time." I went to Capt. M.'s with the company, but did not see her at all.

ABIGAIL ABBOTT.

#### TESTIMONY XII.

Testimony of Miss Dorcas Abbott.

I can attest, as an eye and ear witness, to all that is declared under August 9th, in the last testimony.

I plainly saw Capt. Butler's hand go through the apparition.

DORCAS ABBOTT.

#### TESTIMONY XIII.

Testimony of Mr. Frederic Housoff.

I was an eye and ear witness of all the facts declared in the last testimony, and can attest particularly that I plainly saw Capt. Butler put his hand on the apparition, and saw his hand pass through it, glowing with the light of it.

FREDERIC HOUSOFF.

#### TESTIMONY XIV.

Testimony of Mr. Joseph Blaisdel.

I was present when the important transaction took place on the night of August 9, 1860, and saw Mr. Butler's hand pass through the body of the apparition, while he uttered the words, "Lord Jesus." He afterwards informed me and others, that while his hand passed through the breast of the Spectre, he felt nothing.

JOSEPH BLAISDEL.

#### TESTIMONY XV.

Testimony of Capt. Paul Blaisdel.

I have seen and discoursed with the apparition several times. In the latter part of January, 1860, I saw her in the field; first at a considerable distance from me; then she came to me, and I particularly observed that she never touched the ground. Her attire appeared as white as possible. The next evening she reappeared me, in the hearing of several persons, because I had not spoken to her, and because I had spoken against her. She told me she had come on God's errand, and that if I opposed her, I opposed him who sent her.

The Spirit asked me if I lived in such a manner as I would wish to die.

I have from time to time heard the voice speak in open space, where I am sure no living person existed, as others also testify who were with me. And upon August 9-10 I was present, and saw the Spectre when she appeared; and I plainly saw Capt. Butler's hand pass through the apparition.

August 11, I saw her again, and heard her pious discourse, with nearly twenty other persons. To those who were present, I said, "She has her child now in her arms." "Yes, I have," she answered, "yes, I have." She came so near to me and others, that either of us could have handled her without changing our places.

August 13. Being informed that the ghost had promised to come this night, I left my father's house and went to Capt. M.'s, that I might not see nor hear her. Just before daylight she came to this house with more than forty people, and reproved me again for speaking against her in the presence of six or seven persons. "This is the second time," said the voice, "that you have been

This sentence was uttered at another time. It is believed by some, among whom is the writer, that several interviews mentioned in the last letter were not those of N. H. but of another Spectre. This may be somewhat difficult and doubtful, but essentially necessary to prove. That is, that they had experienced the same.

warned. Beware of the third time!" She asked me several times to handle her, to see whether she had material substance or not. I confessed to her that I believed her to be the spirit of N. H. Then I went back with the company to my father's house. Before she vanished she came and stood within three feet from me. The personal shape was all light, the particles of which had constant motion. But I was afraid to put my hand upon her.

PAUL BLAISDEL.

#### TESTIMONY XVI.

Testimony of Mr. David Hooper.

January 2, 1860. By the request of the Spectre, sent by two messengers, I went to Mr. Blaisdel's house, and, by conversing with her, obtained such clear and irrefragable tokens of her being the spirit of my own daughter, as gave me no less satisfaction than admiration and delight.

She gave a reason satisfactory to me why she put me to the trouble of coming there instead of her coming to my house.

By her request I went, in a few days after, to Mr. Butler's family, and expressed my conviction to them.

August 8, I was there again, with my wife and many others. I again asked the ghost who she was. The voice answered, "I was once N. H., your dear child." If the Lord should call you this night are you willing to go with me? "Yes," she replied, "and none but he." Then she mentioned certain articles of property which she had left, as belonging to us. "I hope," said I, "these matters do not disturb you." "No, no," she answered, "no, no. Peace—there must be peace."

DAVID HOOPER.

#### TESTIMONY XVII.

Testimony of Mrs. Joanna Hooper.

Her next words were spoken to me in particular: "Do you not remember what I said on my death bed?" I answered, "Yes, I do remember that you then said your desired peace while you lived." "Yes, I did," said she, "yes, I did." Some time before this the Spectre had sent this token to me, which, though not certain, had yet been attended with such circumstances as rendered the use of it for deception utterly improbable.

August 13, we went again. The Spirit then asked, if we wanted to see her, and we both said, "No." "Did I ask you, in your last sickness," said I, "whether you were willing your child should live?" The voice answered, "Yes, yes; and I told you I should be a vile creature to desire the life of the child for that should be the time in which it was God's will it should die." I asked this question for further satisfaction, knowing that this very question and answer had passed between us.

The Spirit then told us that she had not freedom to converse on the night of August 9, by reason of disorder and profanity, and expressed her liberty and joy in discoursing with Christians. In the midst of her discourse with others, I silently indulged my painful reflections on the distress of her last sickness. Suddenly I was surprised with these words of the voice to me: "Mourn not for me, for I am a happy soul."

Capt. P. S. observed that her free conversation with us was a great wonder. "Yes, a miracle," said she, "such as never was since Christ was upon earth." When she told us that without a change of heart mankind would be miserable, I desired Mr. Blaisdel to ask her when she experienced her own change. He asked, and she answered, "When I was on my death bed." Mr. D. proposed this question, "Do I believe that you are such as you profess to be?" Her reply was, "You have believed, and you have not believed, and Satan will tempt you again." Then he asked, "Was you ever at my house in your lifetime?" "Yes, once; yes, once," said she. I knew the time of this visit, for Mrs. M. and I were there with her. By my desire, therefore, Mr. D. asked, "Who was there with you?" "My mother and Mrs. M.," said she, "when your wife was sick." Then Mr. D. told the people that he remembered she had been there at that time. "Have you been anywhere but here," said he, "since your death?" "Yes," she answered, "to five places."

Mr. Blaisdel's family being not excluded from that apartment where the Spirit was, she told us that Mr. Blaisdel's family were innocent. "They say I am a witch and a devil," said she, "and they said that Christ was a devil. It is reported that some of this family have raised me, but it is not in the power of man or devil to fetch a soul from heaven."

After much more conversation, the Spirit told us that she would walk with us to Capt. M.'s, and to another house beyond it; but she only walked with us to Capt. M.'s, and there talked with him and Capt. P. B., to convince them who she was.

When we had come within twenty rods of the house, the company stopped. Then we two looked round and saw a white, shining appearance by the side of Mrs. Butler, and about as tall as she. After this we observed nothing worthy of particular notice.

JOANNA HOOPER.

Did Mrs. Hooper assist in the work of personating her own daughter? If not, how could the deceiver know what questions she would ask? Do some of these things appear small? *Maxima minima quædam.*

Before she vanished. That is, before she vanished for the last time that morning, for this was after she had vanished in the view of Mr. Downing, as in Testimony X.

These last words, declared to me by other witnesses, are not in the original testimony of Mrs. H. I have therefore enclosed them.

Her messages were probably such as never were since Christ was on earth. Some of them are contrary to all expectation, and exposed the families of Mr. Blaisdel, Mr. Hooper, Capt. Butler, and Mrs. Butler in particular, to unjust reproach. Therefore the loving kindness of the Lord to these families made the proofs as extraordinary as the messages, that whoever shall calumniate either of those families on account of these events, may do it at their peril.

Mr. D. has since declared that he had found all these words to be true.

They saw no personal form.

The greatest things are from the least.

#### TESTIMONY XVIII.

Testimony of Mrs. Eunice Sammons.

August 11, 1860. I was at the house which the Ghost had so often visited, and was one of the seventeen people, or more, who were present when she appeared and conversed with us. After she had discoursed particularly with several persons, she said, "I am the voice of one crying in the wilderness. Prepare ye the way of the Lord, and make his paths straight. But you who are sinners do not make them straight. Some of you say that I am not a Spirit. Others, that I am an evil Spirit. The words which I have spoken unto you have been misimproved, perverted, and turned to ridicule. But I shall see you all when you will not laugh."

In the intervals of conversation she sang praises. Being asked who she was, she said, "I was once N. H., and when I died I was N. B., and mentioned several circumstances which attended her death, to confirm her declaration.

After much other conversation she appeared in the midst of us, and talked while she appeared. She came so near me that I could have laid my hand upon her. She had before solemnly entreated us to stand round separate and in such order that all might see her while she moved in the midst of us. Within our two ranks she slowly passed and repassed, from end to end, three times, and passed by me six times. There were several persons in the company dressed in white; but I could not see them at all while the Spectre was as white as anything could possibly be. She moved in such nearness to every one of us, that every one might have handled her. I saw her vanish instantly in the midst of us. After this she spoke to us again by exhortation. "I am sent," said she, "to warn you against sin. I was myself a great sinner when I lived in this world. In my last hours I received mercy. But if you go on in a course of sin, and waste your time as I did, it may not be so with you. One half-hour now gives me more happiness than this whole world can give you through your whole lives."

It was now daylight, and she observed to us that it was the Lord's day, that we must retire to our homes and keep it holy. She desired Mr. Blaisdel to pray with us before we parted.

After many other words, she left us singing alleluias to God and the Lamb. I heard the voice of her praises sounding further and further from us for a considerable time before it entirely ceased, uttering the words, "Alleluia alleluia Glory, glory to God and the Lamb." Her notes were solemn and exceedingly delightful. Then we all went up, and Mr. Blaisdel's prayer was our dismissal.

EUNICE SAMMONS.

#### TESTIMONY XIX.

Testimony of Mrs. Mary Traydon.

Some time in January, 1860, I was at the house of Mr. Blaisdel, and heard such a voice as I never heard before among the living; and they told me it was that of the Spirit talking with Mr. and Mrs. Butler.

August 7.—At the same house we heard a knocking on the partition next to the chimney, where no person could be. Then several persons with me went into the cellar, and the Spirit told us she was once Nelly Butler. She told me that I must not be scared.

August 13 I was again at the house with forty-eight others, besides children. The Spirit, after her conversation with several persons, exhorted the youth. "I was once young and vain as you," said the voice, "and if the Lord had taken me away in that condition, how miserable I should have been! Now is the time, while you are young, to seek the Lord. Delay not till it is too late." Then it was that I saw a white, personal form shining in the space from whence the voice proceeded; and I afterwards saw the same appearance in the field.

MARY TRAYDON.

#### TESTIMONY XX.

Testimony of Mrs. Dorcas Johnson.

I was present at the house, and at the time dated, August 13, by other testimonies. There I heard and saw the Spectre. Her voice was distinct from any other, and her music the most delightful that I ever heard. When she walked with us she moved without stepping. And when we arrived at the house, by direction of the Spectre given to my brother, James Springer, and by him to the company, in our hearing, we opened to the right and left, so that the Spectre and Mrs. Butler passed together between our two ranks. Then she vanished from my view, and I saw her no more.

[To be concluded in our next.]

The order was nearly elliptical; for the two ranks were joined by certain persons at each end.

CAUTION TO BATHERS.—There seems to be little avail in cautioning bathers. Every day adds to the list of those who pay for their neglect and carelessness with their lives. The Royal Humane Society of England have issued the following directions, which all bathers would do well to commit to memory:

"Avoid bathing within two hours after a meal. Avoid bathing when exhausted by fatigue or from any other cause. Avoid bathing when the body is cooling after perspiration; but bathe when the body is warm, provided no time is lost in getting into the water. Avoid chilling the body by sitting or standing naked on the banks or in boats, after having been in the water. Avoid remaining too long in the water, but leave it immediately when there is the slightest feeling of chilliness. Avoid bathing altogether in the open air, if, after having been a short time in the water, there is a sense of chilliness with numbness of the hands and feet. The vigorous and strong may bathe early in the morning on an empty stomach; but the young and those who are weak had better bathe three hours after a meal; the best time for such is from two to three hours after breakfast. Those who are subject to attacks of giddiness and faintness, and those who suffer from palpitation and other sense of discomfort at the heart, should not bathe without first consulting their medical adviser."

Calamity is man's true touchstone.—Fletcher.



**EARNEST TESTIMONY TO SPIRITUAL-  
ISM.**

BY MOSES A. DOW

The visitors, to the number of about twenty, swo, arrayed themselves in two semi-circles, in front of the cabinet, which is formed by putting up a partition so as to enclose the bay window. There was a door in the centre of the cabinet, in the top of which there was a hole about eighteen inches square, covered by a black curtain, which hung down loosely from the top. A small kerosene lamp gave only a dim light. The medium sat in front of us, with her chair back against the cabinet. The light was extinguished, and the room was as dark as it was possible to make it.

I will not add any thoughts of my own, for they would only be a repetition of what has so often been said, and for fear that it would be only seed strewn upon barren soil. The above are facts.

words, which I heard written, as the fragment of pencil moved over the slate, touched by no hand of flesh? What magic produced faces which the medium had never seen? Whose voice whispered words of warning, the need of which was only known to the parties concerned?

I have answered your question. Will you answer mine? Or if this be, in the nature of things,

transpired; for a quarter of an hour after we crossed the city barrier not a gun had been fired and the soldiers were too far distant for me to judge by their looks of the sad duty which had devolved upon them. There was indeed nothing material to provoke this vision which was com-

A HORSE'S PETITION.—Up the hill whip me not; down the hill hurry me not; in the stable forget me not; of hay and corn rob me not; o clean water slant me not; with sponge and brush neglect me not; of soft, dry bed deprive me not; if sick or cold chill me not; with bit and reins oh! jerk me not; and when you are angry strike







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In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condemned or otherwise) of correspondents. Our columns are open for the expression of free thought, when not dangerous, but of course we cannot undertake to endorse the extreme views of opinion to which our correspondents give utterance.

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For Spirit Message Department see Sixth Page.

## Banner of Light.

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WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH,  
LESTER COLBY, EDITOR.  
LEWIS H. WILSON, ASSISTANT.

All letters and communications appearing in the editorial department of this paper must—in order to receive prompt attention—be addressed to LESTER COLBY. Business letters should not be sent to the address of the Editor, but directly to WILLIAM WHITE & CO.

### Secularian Schools.

An examination into the matter shows that, in the city of New York, where the people's money has been wasted beyond counting, almost five millions of dollars have been voted away to the support of secularian schools within the past few years, in the form of land and money—one and three-quarters millions having been actually granted in money in the last three years. A single sect has received as its share of this money \$1,381,384.71. The foundation idea of the American free school system is, that the children of all parents alike are at liberty to receive an education without charge, and in some States this education is made compulsory, as it ought to be in all. But the new system which has fastened itself in New York as a gangrene upon this, is that schools ought to be supported by the State in separate secularian form; and the progress made by such a dangerous heresy is visible in the exhibit made above. We call it dangerous because it openly introduces into our free-school system, which is the sheet anchor of our republican system, a settled scheme for dividing up the school fund according to the wishes of priests and sects, instead of spreading it out liberally for the use and enjoyment of all. It amounts to an insidious but none the less effectual union of Church and State, a result against which the founders of our system of government guarded with almost religious care. If it is to be received for a precedent, the wedge is already driven in that is to rive our republican system.

The chief grievance of the Catholic Irish in Ireland is, that they are taxed by the British government to support a church establishment with which they hold neither sympathy nor alliance. They have for that, among other reasons, emigrated to this country, where both the national and State constitutions distinctly forbid the support of any form of a State church or State religious establishment. Yet they are hardly settled among us before they form an alliance with corrupt politicians to secure a share of the public money for building up ecclesiastical schools, and establishing a church that draws its revenues in large part from the State treasury. This is an outrageous disregard of the first principles of republican government, and if it goes on at this rate, there is no alternative for a State Church outright but a religious conflict of the most fearful kind. Not only has money been voted these different sects by the government of New York, but most valuable lots of land in the city have been stately loaned to them, and afterwards conveyed for a merely nominal consideration; which land, having greatly risen in value since, is now reckoned among the richest holdings in the real estate lists there, and sets up these ecclesiastical corporations at a bound upon the very pinnacle of worldly wealth and power, whence they will soon be prepared to dictate laws and opinions to those who have been sovereign before. The Catholics have borne out the prizes so far, but the other denominations are following close after. The Baptists have received most valuable franchises, and so have the Methodists, the Presbyterians and the Episcopalians.

The pretence for asking and granting these gifts of land and money is charity; but it is used to cover the most flagrant bigotry. Let a minister of another denomination, for instance, attempt to administer religious aid and consolation in one of the hospitals of another sect as a Protestant in a Catholic hospital, though the latter is notoriously endowed and enriched by the money received from taxing the Protestants, and he is threatened with actual violence, unless he summarily withdraws himself from the premises. Now all this is blindly, willfully wrong, and is certain to lead to the most pernicious consequences. One sect has no right in this country of free conscience to tax another for sectarian purposes. It is not attempted to be shown that the splendid free schools of New York, maintained at such vast expense and lodged in such palatial edifices, are not a sufficient provision for the children of all the parents of whatever religious persuasion; but the trouble is that they do not inculcate sectarian dogmas, which they evidently cannot do and still remain free schools. That is the reason why war has been made on the free-school system by the priestly agents of a foreign ecclesiastical potentate. It came to no practical result, and so the priests formed this alliance with corrupt politicians, and received pay for their political support by actual money subsidies. And sundry Protestant denominations have greedily but most mistakenly followed suit. There will assuredly be a religious war unless the State and Nation instantly adopts a radical method of ending this breasting abuse forever.

### Presentation to Miss Jennie Leys.

The Spiritualists of New York, at the close of her engagement to lecture in Apollo Hall, presented Miss Leys with a beautiful double-cased gold watch and chain, with accompanying presents, as a testimonial of their appreciation of her abilities as a lecturer.

### Picnics for the Poor.

A timely benefaction for poor children has been set on foot by some kindly, sympathetic persons in New York, that, while it blesses the youthful recipients with its various good influences, divides a still larger profit among those who support it with their gratuitous funds. The project is merely to raise money enough to take the children from the streets and gutters surrounding tenement houses—of which the census says there are twenty thousand at present within that city—and carry them by boat and rail off into the sequestered places of the green, cool country, where they may enjoy a day of absolute freedom from the contaminating associations in which their lives are passed, and feed sense and imagination upon the delicious influences that are framed with bough and leaf, grass and water, sky and cloud. Several hundred of these little gamins have been taken by careful and experienced hands at one time, transported safely into the country and brought safely back again. They were all the time kept under proper restraint, and refreshments were provided for them in generous but harmless quantities. Many of them have tasted ice-cream and cake and lemonade this season for the first time in their lives; and many more have feasted eyes and spirits on the great open facts of Nature for the first time, too, and carried away impressions that may change the character of their lives.

Now this is a very simple thing for a number of persons to do for others, and if enough unite in it it is not expensive. But of what incalculable benefit may it not become? We hail it gratefully on the account of the poor children first; but it is worthy of more serious mention still, because it is another expression of that popular spirit of sympathy, commonly called benevolence, which cordially to the kinship of all mortals. This great fundamental truth is the one to be brought out to view, if we would really revolutionize the world by the power of goodness. Let people indiscriminately, who are able, contribute even their mite to schemes of this sort, so that every taint and color of ostentation is removed from their benevolent act, and they will be surprised at the almost instantaneous effect. Not that the mere giving of money, much or little, with or without sacrifice, is going to change the characters of the givers, but the undoubted and visible result will be the humanizing of public sentiment, and making it practical and efficient by the same operation. Those who give invariably get back more than they give, and their own delightful experience secretly assures them that, after all, they are not, in this respect, wholly unselfish. But it will not do to criticize too closely or weigh too carefully the motives of our action. Enough that it tends to the better rather than the worse.

In this new movement—some people would call it a notion, soon to develop into a fashion—one can see, without having it pointed out to him, that the seeds of genuine Spiritualism—which rests on universal sympathy and love—are springing up in our modern social state and beginning to show themselves. And it is time they did. Let us welcome in all heartiness the methods of their manifestation. The apparently cruel distinctions which circumstances create among us and continue to maintain in all their rightness through a weary life, may be permitted by supreme goodness for the very purpose of compelling the development of sympathies which might in no other manner be forced through the lumpy soil of human selfishness. And so the poor and abject may have been wisely allotted to their state, that their eyes might be oftener introverted to the wealth of their own natures, which rich men and women, tired and palled with the zestless abundance of luxury, are coveting and crying, from the depth of their impoverished hearts, to understand. Such a view cannot vindicate the tyranny of wealth allied to social power, but it does show that the poor often appeal to the envy of the rich quite as much as to their pity.

### Robber Syndicates.

There were certain circumstances about the recent robbery of the Uxbridge Bank, in this State, that justify a somewhat different line of comment from the one thus far pursued by the public journals. The politeness of the robbers, and their daring capture of an entire household in their beds, are calculated to start a sudden feeling of fear in every breast. Few persons would care to be overtaken in the way the family of the cashier of the bank were at midnight. And we may as well add this other obvious reflection, which has, no doubt, occurred already to many, and many a mind, that if this thing is to go on, it will soon be unsafe to be the cashier of a country bank, and people with money, or those who have constant occasion to use it, will be obliged, for safety, to huddle in the towns, and walled towns at that. But the shock to the community comes from knowing, by so bold an illustration of it, that the greed of money has taken firm hold of all classes, the robber class having latterly grown too audacious to be denied the spoils on which they set their hearts. Whence comes it? It was not always so. It was not so ten years since. What authority has unchained the hand of violence, and enabled its desperate bands to successfully conspire against us?

This is no accident, but an established system. Men are selected, drilled, officered, and deployed, to swoop down on banks and other places of deposit for treasure, and to carry off the plundered contents of safes to a rendezvous where they may be divided as profits in common of such desperate undertakings. There is no need of crying out so loudly against bank robbers above others; they are but performing, in their way, what robbers of another class are performing in theirs. They want money, no matter how got. They see it purchases the way to notice, which passes for respectability. Their unschooled faculties do not discriminate sufficiently to comprehend that anything in the world is of so much worth, at this time, as money. And they know that a man is pronounced "all right" if he manages to obtain it without taking the prison penalty along with it. So that these syndicates of the robbers and burglars are on the same plan with the other rings in politics, in business, and in society. The one restraint that they respect is the danger of apprehension; and against that they provide with all possible care, securing the detectives, as their last resort, on their own side. There appears to be no remedy for this perilous state of things but to begin at the top of society and purify and correct all the way down to the bank robber class.

### Prerequisite to Ordination.

A Norwich, Ct., clergyman having stated in public "that a belief in the eternal punishment of the wicked should be a prerequisite to ordination for the ministry," the editor of the Norwich Daily Advertiser naively replies:

"Well, then, boys, don't ordain. Peddle, hoe, plow, fish, now, pick, steer—do anything, but ordain, if you have as condition precedent to believe, what it appears to us utterly impossible for a human being to believe, that man can be miserable forever."

### Spiritualist Picnic at Lake Walden, Concord.

The verdant shores of this beautiful sheet of water were, on Wednesday, July 17th, the scene of one of the most successful picnic gatherings ever held in the locality. On that day, Dr. A. H. Richardson and J. S. Dodge inaugurated the season by a grand union picnic, which attracted the attention, and the attendance as well, of the Spiritualists of Boston and vicinity, together with full delegations from the interior sections of Massachusetts. All the varied means of enjoyment proffered by the grove—swings, boats, dancing (music by J. H. Richardson's band), etc., etc.—were enjoyed to the full by the merry party who had sought in this cool retreat safety from the furnace like city. One of the pleasant episodes of the occasion was the joining of the excursion by the members of the John A. Andrew Hall Society in a body.

Those desiring to listen to remarks from mediums and others in attendance, assembled during the forenoon at the speaker's stand, "in the hollow," where they were called to order, and a few introductory words offered by Dr. Richardson, who presented Ed. S. Wheeler as Chairman for the day. After a speech by Mr. Wheeler, A. E. Newton followed, and adjournment for dinner was next in order.

The well-furnished refreshment stands and the home-made supplies were now called upon to furnish additional zest to the occasion. After some two hours devoted to quiet enjoyment, the audience again repaired to the place of meeting. Remarks were offered by Dr. Richardson and L. C. Ray, upon the necessity of the practical demonstration of the spiritual faith in the lives of its believers. Mr. Lord gave his experience at Moravia, N. Y.; A. E. Newton spoke of the importance of a knowledge of physiology and hygiene as a primary essential to spiritual growth, and called the attention of the people to his new work for the advancement of such information among the children. John Waterhouse referred to the beauty of the scene, and the harmonious feelings engendered by it. There must be something congenial to the development of thought in the atmosphere and soil of Concord, else such men as Thoreau, Emerson, Bronson Alcott and others could not be produced there in such profusion. J. W. Fletcher and Mr. Mayo, both young and promising speakers, added their voices to the occasion. Dr. Emerson, of Worcester, and others followed, and the concluding address—ending with a benediction—was made, at some length, by Ed. S. Wheeler. The speaker considered the failure of Spiritualists to accomplish anything definite for themselves rested on the fact that they had no expression of a common sentiment. He was not afraid of a creed, except it was a dogmatic one. Likeness of thought, expressed, would produce a sympathy of feeling; sympathetic feeling would result in unity of purpose. He spoke of a written instrument prepared for the approximate expression of the spiritual idea, by A. E. Newton and himself, and urged local societies to organize on that basis, or some other, in connection with the State Association. Any persons desiring to organize such local society in their neighborhood could address him by mail, (care Banner of Light), and he would come to them, and assist in the movement.

The cars for the upper road now proclaimed "time up," and the Boston train coming in immediately after, the multitude were speedily scattered to their several places of abode, many looking forward with pleasurable anticipations to the camp meeting to be held on the same grounds (see fifth page), under management of Messrs. Richardson and Dodge, commencing August 7th.

### Cape Cod Camp Meeting.

The Annual Meeting of the Spiritualists of Cape Cod, at Nickerson's Grove, Harwich, has always enjoyed an enviable reputation, which the grand success of the present year has fully sustained. It has been truly a spiritual meeting, as well as a meeting of Spiritualists. The people of Cape Cod, together with many visitors from abroad, came there prepared to listen and learn concerning spiritual things, and not to attend a picnic, or pass away an idle hour; and the entire assembly, during the six days' continuance of this "feast of reason and flow of soul," were brought into the most harmonious relations of head and heart with each other and the great subject which was uppermost in the minds of all. A free and joyous spirit, and an earnest sincerity of desire to know what Spiritualism signifies, pervaded the assembled multitude, and offered most favorable conditions for the intellectual and emotional utterances of the speakers. The conferences, consisting of ten-minute speeches, were kept up with animation and interest, and participated in generally by those who had matter of interest to communicate, but who are not accustomed to make public addresses. Facts, ideas, suggestions, criticism, mingled with glad testimony to the beneficent influence of Spiritualism upon the lives and happiness of the speakers, made these spontaneous utterances delightful to all.

And the average of intellectual and moral power which characterized the public addresses was unusually high. No better, truer or more important things were ever said to a public audience than such as profoundly stirred the higher nature of this assembly. As we have not time to outline the special excellencies of each speech, we will not particularize the subjects treated. Regular addresses were made by I. P. Greenleaf, Wm. Brunton, Miss Susie Willis, John C. Crier, Wm. Deaton, Dr. H. B. Storer, Mrs. Sarah A. Byrnes, Mrs. Agnes M. Davis, A. A. Wheelock, A. E. Newton and A. E. Carpenter. If our facilities had been good for reporting, we should have been pleased to have reported an epitome, at least, of these excellent addresses; but they were heard by thousands, and the seeds of truth sown on this occasion will spring up and bear fruit in abundance, as the years roll on.

### A Physical Medium in Richmond, Va.

The Richmond Daily Enquirer of July 15, says: "A city mystified. Professor Gunnelle has succeeded so well in mystifying the people of Richmond, during the past week at Virginia Hall, by his 'spiritualistic manifestations,' that he has concluded to remain two nights more to give experts an opportunity to discover the principle upon which his miracles are performed, or detect the deception if it be one. His performances with his hands tied are truly wonderful and passing strange. Saturday night he had a fine audience, and several of our most prominent citizens were on the stage endeavoring to fathom the mystery, but they all failed to make any discovery."

### Springfield, Ohio.

See the call in another column for a grand public meeting of Spiritualists and Liberalists at the Fair Grounds, Springfield, Ohio, on Sunday, August 4th. The design of the Committee is that this grove meeting shall be one of the largest and most interesting of the season. May success attend all your efforts, friends, in behalf of the glorious cause you have espoused.

### "Where is this Demoralizing Humbug to End?"

So asks, in piteous tones, the Australian Medical Gazette, as it notes the rapid progress of Spiritualism in that colony, and sees it triumphantly invade not only the precincts of the church, but also the sacred limits of the medical department. We are sorry for you, brother, but that question is daily being asked, in trembling tones, by thousands of the clergy in this and every other civilized country, and the burden of the refrain is taken up by other thousands of diploma-bearing disciples of Galen and Esculapius. And yet no comfort comes. The rising tide is upon them, and the great truth—"humbug" to them—of Spiritualism is flowing on, ocean-like, in despite of the dignified and throned Canons of the church, and the voluble-tongued, broom-equipped Mrs. Partingtons of the medical fraternity. God and the angels—the source and instruments—alone know where "it will end," but in our heart of hearts we feel that over its swelling breast a glorious era for all humanity will come, white-winged and glorious, to bring union instead of discord, rest instead of weariness, and peace and happiness in the place of war and woe. But listen to our antipodal brother, and the admissions he is obliged to make:

"We believe it is nothing unusual to see the equipages of a number of medical men drawn up at a morning before the place of business of a well-known and popular medical 'medium,' while the owners are inside, consulting the great 'spirits' respecting the treatment and fate of their unfortunate patients. Seriously, we ask, 'What is the profession coming to in this colony? Where is this demoralizing humbug to end?' Mr. Bourne presents the strange spectacle of hospital physicians, filling the responsible positions of examiners and lecturers in the local University, who are doing their utmost to degrade medical science to the level of Spiritualism. The thing appears so monstrous that it will scarcely be believed in England. Had a few obscure medical men given in their adhesion to the contemptible delusion of medical 'mediumship,' it would be sufficiently creditable. What language is strong enough adequately to stigmatize such conduct on the part of learned physicians holding high office in the local University and in the metropolitan hospitals?"

### Commendations of Our Course.

It is with no small degree of satisfaction that we perceive by the many laudatory missives which daily reach us through the mail from all sections of the country, that the path we have marked out, and endeavored unflinchingly to tread, meets the approbation of our patrons. A few extracts, by way of illustration, are given for public reference.

Joseph Dohle, Mapleton, Blue Earth Co., Minn., sending funds for the renewal of his paper, speaks as follows:

"I find more common sense in the Banner than in anything else I read, therefore for that reason I must have it as a visitor every week. Although I was raised under the influence of the church of Scotland, and was united with that church and also with others in America for over twenty years, yet the Banner suits me better than all their organs, because it has more of the true spirit of Christ."

Abbie W. Tanner writes July 21, from Bangor: "Spiritualism grows and thrives in the State of Maine. The Spiritualists are intelligent people, progressing into higher conditions and carrying their Spiritualism into practical work. The good Banner lights up many homes with its weekly presence, and is ever a welcome visitor."

James H. Shepard, South Acworth, N. H., thus unequivocally gives his opinion: "Enclosed find one dollar fifty cents for the Banner of Light six months. The best paper in the world; you may put me down a subscriber during life."

C. P. Collins, Northfield, Minn., in the course of a business letter, says:

"Bless the Banner! It has done much in freeing me from the shackles with which creed had bound me; and its mission is yet to free many more who are suffering like bondage."

Joseph Schofield, Wilmington, Delaware, sends money for one year's subscription, and says he is much pleased with the liberal and independent course pursued by the Banner of Light, and the trenchant manner in which its dealings with the clergy and old theological systems are conducted.

### The Western Star.

The second number of this very neatly printed monthly has just come to hand, filled with fresh thought on matters of vital importance to humanity, both here and hereafter. All will become better men and women by treasuring the teaching of its varied pages. The Star opens with a finely written essay, "Is There Any Hope?" followed by a beautiful poem by Mrs. Elizabeth L. Watson, entitled "The Anchor of Hope," which we shall place before the readers of the Banner next week. The subsequent articles are a continuation of the Second Volume of "Modern American Spiritualism"; "Ghost Land," or Researches into the Realm of Spiritual Existence; Amongst the Spirits, or Glimpses of Spiritual Men, Women, and Things; Sibylline Leaves in Antiquity; Summary of Passing Events, etc. For sale at the counter of the Banner of Light.

### Oil Portraits from Miniatures.

We recently received a call from Mrs. M. M. Pratt, of Aurora, Ill., during which the lady exhibited a fine picture—as a specimen of her powers in executing life-size portraits in oil from any conceivable copy—if nothing more than an ordinary tin-type—of the human features. She has, from a child, possessed a natural and instinctive love of painting as an art, and has had the advantage of training by some excellent instructors. She is at present in the East, soliciting orders for copies of likenesses. She is stopping at Mrs. Andrews's Home, 46 Beach street, Boston. Parties desiring such paintings will do well to consult her.

### The Moravia Medium, Mrs. Andrews—Removal.

We learn from the Weekly News, of July 18th, that Mrs. Andrews has purchased the estate in Moravia known as the "Peacock House," corner of Main street and Keeler avenue, for the sum of \$4,500. The house has been neatly furnished throughout, and Mrs. A. has moved in; her former residence being used for the accommodation of those who temporarily sojourn with her. A very neat and substantial cabinet has been placed in a room on the second floor, on the south side of the house; and the room (having been enlarged and neatly furnished) is being used by Mrs. Andrews for the purpose of holding her sittings. Two sittings will be held in the forenoon, and one early in the evening. This new arrangement will be found a great convenience to those visiting Moravia for the purpose of witnessing the extraordinary manifestations of spirit power in the presence of Mrs. Andrews.

### On the Rostrum.

J. H. Harter, who has quit the priesthood and joined the spiritual phalanx, is a popular speaker, and, therefore, receives the commendations of the press wherever he speaks. Spiritualist societies should secure his services. His address is Auburn, N. Y.

### Ninth National Convention—The American Association of Spiritualists.

The Ninth Annual Meeting of the American Association of Spiritualists will be held at Island Grove, Abington Mass., commencing on Friday, the 13th day of September, 1872, at ten o'clock in the morning, and continuing three days.

Each active State or Territorial organization of Spiritualists, within the limits of the United States of America, is invited to send one delegate for each fractional fifty members of such organization, and of each working Local Society, and each Progressive Lyceum within the boundaries of such State or Territory. Each Province of the American Continent is invited to send one delegate for each working Association within its limits, and the District of Columbia two delegates.

Each active Local Society, and each Progressive Lyceum of any State, Territory or Province, which has no General Association, is invited to send one delegate for each fractional fifty members, to attend said Annual Meeting and participate in the business, which comes before it.

VICTORIA C. WOODHULL, President.  
HENRY T. CHILD, M. D., 634 Race street, Philadelphia, Secretary.

The Board of Trustees will meet at 615 Washington street, Boston, on Tuesday, the 10th of September, at 8 P. M.

It will be seen, by the above announcement, that the next session of the American Association of Spiritualists will be held in Massachusetts. The idea was at first prevalent among the Trustees that the Ninth Convention should be called to meet in Philadelphia; but as one had been already held there, the point was waived, and the preference given to our own State. This is but just, as various points in the western and central sections of the country have heretofore shared the honor which is now for the first time accorded to the Spiritualists of the Bay State.

The place selected—Island Grove—is easily accessible from Boston via Old Colony Railroad, and is a beautiful spot, eminently calculated for the meeting. We have no doubt that a large concourse of people, in addition to the regular delegates, will fill the Grove to its utmost capacity—as at the Camp Meeting held there in 1869 by Dr. H. E. Gardner—making the occasion one long to be remembered.

### Explanatory.

WILLIAM WHITE & Co. Gentl:—I subscribed for the Banner of Light and Woodhull's Weekly last January. The first three weeks, I did not receive the latter paper, nor have I received a number for four or five weeks past. I have written to the New York office, but got no information. Is the paper dead? I have been looking for its obituary in the Banner. You will confer a favor, if it yet survives, by sending me the numbers due, viz.: those of the last month, at least. It is due, I think, to several subscribers here, who do not receive their papers, that some explanation should be given.

Very respectfully yours, O. B. Foster, M. D.

Washington, D. C., July 15, 1872.

We publish the above entire, as it conveys the sentiments of numerous letters which we are receiving from many of our patrons. The writer very properly calls for an explanation, which we have no hesitation in giving. Mrs. Woodhull, no doubt, in order to get her paper before the public as extensively as possible, and at the same time aid us, proposed to send The Weekly from her office in New York, gratuitously, to every new yearly subscriber to the Banner, limiting the time of subscribing to the four weeks' duration. We accepted the generous proposition in the same good faith in which it was given, and advertised accordingly. But the result has proved somewhat unpleasant to us and our subscribers. The Weekly has suspended, and those who subscribed to our paper with the expectation of receiving the former also for one year, are of course disappointed. All we can say, under the peculiar circumstances of the case, is, that a letter recently received from Mrs. Woodhull informs us that she hopes, if her own and her sister's health permits, to re-issue The Weekly early in September next. Should she do so, we have no doubt she will fulfill the obligation she voluntarily entered into with us.

### Watering-Place Worship.

The exaggerations of public worship that appear in our rich and fashionable churches at home are in all conscience ridiculous enough, but for the very quintessence of folly go and study the fopperies of worship that are to be seen so plentifully at the seaside and springs about these times. If an ingenuous nature were to alight at one of these public resorts, for the first time, without any previous knowledge of what the social customs in the matter of worship were, he would find that he had nothing to do but exercise his faculties at the grotesque sights passing before him. They amount to so much monkeyism. It is mimicry, of course; but mimicry of what nobody can tell. Some one sets the fashion to create a sensation and attract a general stare; some one else resolves to outdo the example; and very shortly the scramble for *outré* effects is a confusion that becomes more pitiful than laughable. It is almost incredible that the native sense of a human being should be so readily buried under practices that are indefensible even as burlesque. The preachers have no protest to utter, however; yet the effect of it is just as damaging to religion as if it were entered upon with that deliberate design. Watering-place worship is this year a greater farce than ever before. We cannot comprehend how anything else can enter a church that is so full of furbelowed folly.

### To Be Re-set in New Type.

Our list of lecturers, and also list of spiritual meetings, are soon to be re-set in new type, hence we desire all those immediately interested—lecturers and lecture committees of the different societies in the United States—to send us at once a corrected statement from their respective localities, in order that our lists may be as reliable as possible. And we also desire the friends to bear in mind the importance of keeping us fully posted in regard to any changes of appointments, or other matters connected with public meetings, Lyceums, etc.

### Excelsior House, Excelsior, Minn.

This beautiful summer resort—W. W. Wait, proprietor—is situated on Lake Minnetonka, one of the clearest lakes in the world, eighteen miles west of Minneapolis, with which place it is in daily communication by steamer and rail. The facilities which it affords for sailing, hunting and fishing, make it a desirable resort for those seeking health and pleasure. Mr. Wait, the proprietor of the hotel, is a Spiritualist, and of course a true man.

### The New Postal Laws.

The July number of the Western Postal Record, published in Chicago, will contain the new Postal Law in full. Every business man and woman will want a copy for reference.

Clairvoyants will find something which it is for their interest to peruse in the business announcement of Dr. J. G. Robinson, on the fifth page, present issue. This gentleman is pleasantly situated at 817 Washington street, Boston, Mass., and is doing a large business in ordinary drugs, botanical supplies, etc., and the preparation of clairvoyant prescriptions, to which latter he gives as much attention as the apothecary accords to the M. D.'s recipes. Give him a call, and test for yourselves the verity of this statement and the excellence of the Doctor's soda and beer.











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**MRS. A. F. CUTLER.** Electro-Magnetic Physician and Healer. 72 Essex Street, Boston, Mass. Removes Cancers of all kinds from any part of the system without drawing blood, and with very little pain. Persons at a distance afflicted with Cancer, can have the remedies sent to them, with full directions for use, by giving a full description of their case.

All letters for advice must contain one dollar and stamp. Office hours from 10 A.M. till 4 P.M. 3m-7-72.

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## MRS. M. A. PORTER, Medical and Business.

Clairvoyant, No. 21 Lawrence Street, Boston. Rooms not open Wednesday and Saturday. 1m-7-72.

## MRS. MARSHALL, Spiritual Medium, 19 Temple.

Place, Boston. Hours, 10 to 12, and 3 to 5. 1m-18-72.

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Medium and Spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washington Street, Boston. 1m-18-72.

## SAMUEL GROVER, HEALING MEDIUM.

No. 100 State Street, Boston. Dr. G. at 100 State Street, Boston. 1m-18-72.

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grange Street, Boston. 4m-18-72.

## Miscellaneous.

## DR. FRED. L. H. WILLIS,

P. O. Box 362, Willimantic, Conn.

OWING to ill health, Dr. Willis has been compelled to give up his New York practice, and to a place where the wear of professional life is not so great, and takes this method of informing his clients that he has removed to Willimantic, Conn. From this point he can attend to the diagnosis of disease by letter and handwriting. He claims to have powers in this line which are unrivaled, combining, as he does, accurate scientific knowledge with keen and accurate clairvoyant vision. He has been successful in curing many cases of Cancer, Scrofula, in all its forms, Epilepsy, Paralysis, and all delicate complicated nervous diseases. He has also cured many cases of Rheumatism, and is permitted to refer inquirers to patients who are now under treatment, and to numerous parties who have been cured by his treatment.

Dr. Willis' address through July and August will be Glenora, Yates Co., N. Y. Dr. Willis will be in Boston to receive patients at No. 11 Dover Street, N. W. corner, Thursday and Friday, August 7th, 8th and 9th, from 10 till 3.

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